

TERMS—ONE DOLLAR A YEAR.

THE
African Repository

Vol. XLVIII.]

DECEMBER, 1872.

[No. 12.]

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EXPEDITION FOR LIBERIA.

THE AMERICAN COLONIZATION SOCIETY expects to dispatch an expedition for Liberia on the 1st of May, 1873. To industrious and worthy people of color, the Society will give passage and subsistence on the voyage—made in about forty days—and support for the first six months after landing. Single adult persons get ten acres, and families twenty-five acres of land. These are all gifts—never to be repaid. Those wishing to remove to Liberia should make application, addressed to Rev. William McLain, D. D., Financial Secretary, or to William Coppinger, Corresponding Secretary of the American Colonization Society, Washington, D. C.

THE AFRICAN REPOSITORY.

Published on the first of every month, is the official organ of THE AMERICAN COLONIZATION SOCIETY. It is intended to be a record of the Society's proceedings, and of the movements made in all parts of the world for the civilization and evangelization of Africa. It is sent without charge, when requested, to the Officers of the Society and of its Auxiliaries, to Life Members, and to Annual Contributors of ten dollars and upwards to the funds of this Society. To subscribers it is supplied at One Dollar per annum, payable in advance. Remittances for it may be made to the address of the Financial or the Corresponding Secretary of the Society.

THE African Repository.

VOL. XLVIII.] WASHINGTON, DECEMBER, 1872.

[No. 12

DEPARTURE OF OUR FALL EXPEDITION.

The barque "Jasper," which left New York on Thursday, November 21, bore a noble freight for Liberia. A company of one hundred and fifty persons left this country to better their condition, and to promote Christian civilization in Africa.

These people compose the regular fall expedition of the American Colonization Society, and are a selection from fully three thousand voluntary and unsolicited applicants for the means of settlement in that Republic. They are mainly in families, and came from the following-named places in Georgia, viz: Sparta, Hancock county, 24; Milledgeville, Baldwin county, 35; Hawkinsville, Pulaski county, 32; and Valdosta, Lowndes county, 59. Ninety-one have chosen to locate at Philadelphia, a new settlement at Cape Palmas, and fifty-nine at Arthington, an interior town on the St. Paul's river. Forty are communicants of the Methodist Episcopal Church, and sixteen of the Baptist Church. Ninety-two are twelve years old and upwards, forty are between twelve and two years, and eighteen are under two years of age. Of the adult males one is a licensed minister, one carpenter, one cooper, and twenty-five are farmers.

The people reached Savannah, direct from their homes, early on the morning of Saturday, November 16, embarked the same day on the steamer "San Salvador," which arrived at New York on the night of the 20th, and the following morning were transferred by the Government steamer "Henry Smith" to the "Jasper," then lying in the harbor off the Battery, with everything in readiness for their reception and for the voyage. At noon of the same day, the "Jasper" was taken in tow by a steam-tug, and proceeded to sea, the wind

and weather proving favorable to her progress Africaward. May God guard and bless the select company, and in good time conduct them safely to their destined ports!

Messrs. Yates and Porterfield, of New York, the owners of the "Jasper," with whom the contract has been made by the Society for the passage of these emigrants to Liberia, have made excellent arrangements for their accommodation. Not only have they furnished a good quality and sufficient quantity of stores for their support on the voyage, but houses have been built for them on the main deck, which are spacious, airy and comfortable. Dr. John N. Lewis, a Liberian, who has just finished his medical education at Dartmouth College, New Hampshire, accompanies them, and will enter on the practice of his profession on arrival in his native country.

In addition to all these provisions for the welfare of the emigrants on their passage, the Colonization Society has bought and shipped tools and stores at a cost of thousands of dollars for their use and support in Liberia.

And this is no new thing. It is just what the American Colonization Society has been doing for half a century; and it is encouraged to believe that it will continue to have friends who will cheerfully contribute to the prosecution of its good work.

BISHOP OF CAPE PALMAS.

The House of Bishops, at the special meeting held in New York City, October 31, elected the Rev. J. G. Auer to be Missionary Bishop of Cape Palmas, Liberia.

The Rev. J. G. Auer is a German by birth, and was educated at the Missionary College at Basle, Switzerland. He was for some years engaged in the Basle Mission on the Gold Coast. He became a candidate for Holy Orders in the Protestant Episcopal Church, and in February, 1862, he was ordained by Bishop Payne, and appointed to Bohlen Station, Liberia. From 1863 to 1868 he spent considerable time in this country, pleading in behalf of foreign missions, and endeavoring to establish the Mission House for the training of men to labor in the foreign fields. Since 1868 he has been constantly engaged in missionary work in Liberia, laboring with his characteristic energy and zeal. Some months since, to recruit his health, he returned to Germany, where he now is. The Foreign Committee have telegraphed to him, requesting him to come to the United States, for consecration, at the earliest possible date.—*The Episcopal Register.*

ROLL OF EMIGRANTS FOR LIBERIA.

BY BARQUE JASPER, FROM NEW YORK, NOVEMBER 21, 1872.

From Valdosta, Lowndes County, Georgia, for Arthington.

| No. | Name. | Age. | Occupation. | Religion. |
|-----|---------------------------|--------|-------------|------------|
| 1 | Aaron Miller..... | 40 | Farmer..... | Methodist. |
| 2 | Henrietta Miller..... | 39 | ..... | Methodist. |
| 3 | Samuel Miller..... | 13 | | |
| 4 | Rachel Miller..... | 12 | | |
| 5 | Sophia Miller..... | 11 | | |
| 6 | Alonzo Miller..... | 10 | | |
| 7 | Jacob Miller..... | 6 | | |
| 8 | Henrietta Miller, Jr..... | 4 | | |
| 9 | Sarah F. Miller..... | 1 | | |
| 10 | James De Lyon..... | 22 | Farmer. | |
| 11 | Robert De Lyon..... | 18 | | |
| 12 | Harriet Miller..... | 28 | | Methodist. |
| 13 | Alfred Inman..... | 16 | | |
| 14 | Robert Inman..... | 12 | | |
| 15 | Lizzie Miller..... | 11 | | |
| 16 | Jeremiah Horne..... | 24 | Farmer..... | Methodist. |
| 17 | Fereby Horne..... | 19 | ..... | Methodist. |
| 18 | Celida Ann Horne..... | 3 | | |
| 19 | Joseph Horne..... | 2 | | |
| 20 | Hannah Horne..... | 6 mos. | | |
| 21 | Anderson Obey..... | 37 | Farmer. | |
| 22 | Susan Obey..... | 35 | ..... | Baptist. |
| 23 | Clarissa Obey..... | 13 | | |
| 24 | Wallace Obey..... | 11 | | |
| 25 | Julia Obey..... | 7 | | |
| 26 | Peggie Obey..... | 6 | | |
| 27 | George Obey..... | 2 | | |
| 28 | Martha Obey..... | 2 mos. | | |
| 29 | London Wright..... | 43 | Farmer..... | Methodist. |
| 30 | Hannah Wright..... | 35 | ..... | Methodist. |
| 31 | Mary Wright..... | 12 | | |
| 32 | Charlotte Wright..... | 11 | | |
| 33 | Louis Wright..... | 8 | | |
| 34 | Margaret Wright..... | 5 | | |
| 35 | Rufus Lee Wright..... | 1 | | |
| 36 | David Wright..... | 39 | Farmer..... | Methodist. |
| 37 | Mary Wright..... | 38 | ..... | Methodist. |
| 38 | Samuel Wright..... | 16 | ..... | Methodist. |
| 39 | Richard Wright..... | 15 | | |
| 40 | Thomas Wright..... | 13 | | |
| 41 | Caroline Wright..... | 11 | | |
| 42 | William Wright..... | 9 | | |
| 43 | Andrew Wright..... | 7 | | |
| 44 | Ellick Wright..... | 5 | | |
| 45 | Fereby Wright..... | 2 | | |
| 46 | Clarissa Wright..... | 2 mos. | | |

| No. | Name. | Age. | Occupation. | Religion. |
|-----|--------------------------|------|-------------|------------|
| 47 | Fortune Lemmon..... | 39 | Farmer..... | Methodist. |
| 48 | Lucretia Lemmon..... | 35 | ..... | Methodist. |
| 49 | Silvia Lemmon..... | 18 | ..... | Methodist. |
| 50 | Abraham Lemmon..... | 16 | ..... | ..... |
| 51 | Jordan Lemmon..... | 14 | ..... | ..... |
| 52 | Julia Lemmon..... | 9 | ..... | ..... |
| 53 | David Lemmon..... | 8 | ..... | ..... |
| 54 | Emeline Clemmon..... | 36 | ..... | Methodist. |
| 55 | Marshall S. Clemmon..... | 15 | ..... | ..... |
| 56 | William Clemmon..... | 8 | ..... | ..... |
| 57 | Daniel Clemmon..... | 2 | ..... | ..... |
| 58 | Rachel Nelson..... | 55 | ..... | Methodist. |
| 59 | Eliza Nelson..... | 16 | ..... | Methodist. |

From Sparta, Hancock County, Georgia, for Philadelphia, Cape Palmas.

| | | | | |
|----|------------------------|--------|--------------|------------|
| 60 | Allen Yancy..... | 30 | Teacher..... | Methodist. |
| 61 | Mary Yancy..... | 29 | ..... | Methodist. |
| 62 | Moustache Yancy..... | 15 | ..... | ..... |
| 63 | Medocter Yancy..... | 14 | ..... | ..... |
| 64 | Jeanie Yancy..... | 6 | ..... | ..... |
| 65 | Isaac Yancy..... | 4 | ..... | ..... |
| 66 | Mary Yancy..... | 2 | ..... | ..... |
| 67 | Samuel Yancy..... | 2 mos. | ..... | ..... |
| 68 | Cornelia Yancy..... | 57 | ..... | Methodist. |
| 69 | Dennis Ware..... | 28 | Farmer. | ..... |
| 70 | Ellen Ware..... | 33 | ..... | Methodist. |
| 71 | Hettie Ware..... | 15 | ..... | ..... |
| 72 | Page Ware..... | 11 | ..... | ..... |
| 73 | Ida Ware..... | 7 | ..... | ..... |
| 74 | Jarvis Ridley..... | 25 | Farmer. | ..... |
| 75 | Jinnie Ridley..... | 21 | ..... | Methodist. |
| 76 | Thomas Sprivery..... | 32 | Farmer..... | Methodist. |
| 77 | Rodussus Sprivery..... | 20 | ..... | Methodist. |
| 78 | Solomon Sprivery..... | 1 | ..... | ..... |
| 79 | Jesse Lundy..... | 52 | Farmer..... | Methodist. |
| 80 | Rhoda Lundy..... | 40 | ..... | Methodist. |
| 81 | Irving Wallace..... | 58 | Farmer..... | Methodist. |
| 82 | Jeanette Wallace..... | 18 | ..... | Methodist. |
| 83 | Louisa Wallace..... | 6 mos. | ..... | ..... |

From Milledgeville, Baldwin County, Georgia, for Philadelphia, Cape Palmas.

| | | | | |
|----|-------------------------|----|-------------|----------|
| 84 | Sandy Gannaway, Sr..... | 72 | Farmer..... | Baptist. |
| 85 | Patey Gannaway..... | 72 | ..... | Baptist. |
| 86 | Sandy Gannaway, Jr..... | 48 | Farmer..... | Baptist. |
| 87 | Bettie Gannaway..... | 46 | ..... | ..... |
| 88 | Horay Gannaway..... | 11 | ..... | ..... |

| No. | Name. | Age. | Occupation. | Religion. |
|-----|--------------------------|------|-------------|------------|
| 89 | Charlotte Gibson..... | 13 | Farmer. | |
| 90 | Daniel Turner..... | 45 | | |
| 91 | Jane Turner..... | 46 | | |
| 92 | Washington Turner..... | 18 | | |
| 93 | David Turner..... | 17 | | |
| 94 | Mary Ann Turner..... | 16 | | |
| 95 | John Turner..... | 13 | | |
| 96 | Richard Turner..... | 11 | Farmer..... | Methodist. |
| 97 | Daniel Turner, Jr..... | 7 | | |
| 98 | Levi Turner..... | 5 | | |
| 99 | Nathan Barnes..... | 45 | | |
| 100 | Martha Ann Barnes..... | 40 | | |
| 101 | Mansfield J. Barnes..... | 20 | | |
| 102 | Eli Barnes..... | 14 | | |
| 103 | Leathe Barnes..... | 10 | | |
| 104 | Bettie Barnes..... | 8 | | |
| 105 | Winnie Barnes..... | 7 | | |
| 406 | Nathan Barnes..... | 4 | Farmer..... | Methodist. |
| 107 | Cochran Whittemore..... | 21 | | |
| 108 | Mary Whittemore..... | 17 | | |
| 109 | Lavinia Tucker..... | 36 | | |
| 110 | Louisa Tucker..... | 17 | | |
| 111 | Augustus Tucker..... | 15 | | |
| 112 | Katie Tucker..... | 13 | | |
| 113 | Sarah Tucker..... | 11 | | |
| 114 | Tillie Tucker..... | 9 | | |
| 115 | Martha Tucker..... | 7 | | |
| 116 | Mary Tucker..... | 1 | Farmer..... | Methodist. |
| 117 | Joseph Whitfield..... | 55 | | |
| 118 | Sarah Whitfield..... | 40 | | |

From Hawkinsville, Pulaski County, Georgia, for Philadelphia, Cape Palmas.

| | | | | |
|-----|-------------------------|----|----------------|------------|
| 119 | John H. Adams..... | 26 | Minister..... | Methodist. |
| 120 | Henry Luchius..... | 33 | Carpenter..... | Methodist. |
| 121 | Candrus Luchius..... | 20 | ..... | Methodist. |
| 122 | Cornelius Luchius..... | 1 | ..... | ..... |
| 123 | Fanny Patton..... | 14 | ..... | Methodist. |
| 124 | John McBurrough..... | 34 | Farmer..... | Baptist. |
| 125 | Maria McBurrough..... | 33 | ..... | Baptist. |
| 126 | William McBurrough..... | 12 | ..... | ..... |
| 127 | Amanda McBurrough..... | 11 | ..... | ..... |
| 128 | Ashley McBurrough..... | 10 | ..... | ..... |
| 129 | Sarah McBurrough..... | 6 | ..... | ..... |
| 130 | Lucius McBurrough..... | 4 | ..... | ..... |
| 131 | James McBurrough..... | 21 | Farmer..... | Baptist. |
| 132 | Joseph Pholsom..... | 25 | ..... | Baptist. |
| 133 | Visia Pholsom..... | 23 | ..... | Baptist. |
| 134 | Thomas Pholsom..... | 6 | ..... | ..... |
| 135 | Elizabeth Pholsom..... | 1 | ..... | ..... |

| No. | Name. | Age. | Occupation. | Religion. |
|-----|-------------------------|--------|-------------|------------|
| 136 | Thomas Massey..... | 22 | Farmer. | |
| 137 | Lloyd Fountain..... | 18 | | |
| 138 | Jesse Whitehead..... | 20 | | |
| 139 | Charles Smothers..... | 22 | Farmer. | |
| 140 | Samuel Thomas..... | 16 | | Methodist. |
| 141 | Joseph Tillman..... | 74 | Cooper. | |
| 142 | George Rawl..... | 28 | Farmer..... | Methodist. |
| 143 | Luke Rawl..... | 15 | | |
| 144 | Emily Birch..... | 33 | | Baptist. |
| 145 | Frances Birch..... | 15 | | |
| 146 | James Birch..... | 2 | | |
| 147 | Emma Birch..... | 6 mos. | | |
| 148 | Matilda Anderson..... | 30 | | Baptist. |
| 149 | Mary Jane Anderson..... | 10 | | |
| 150 | Gardner Alexander..... | 27 | Farmer..... | Methodist. |

NOTE.—The foregoing named persons make a total of 15,744 emigrants settled in Liberia by the AMERICAN COLONIZATION SOCIETY.

THE FIELD IS OPEN.

It will be remembered by our readers that in the April number of *The Spirit of Missions* for 1871, an article appeared giving the results of recent explorations on the frontier of Liberia, which fully confirmed the previous belief that there were living in the interior of Africa tribes vastly superior to those in possession of the Coast. They carry on important manufactures, make all their agricultural and warlike implements, weave their own cloth, and prepare their own salt.

The discoveries of Livingstone, both those made in earlier years and those which have recently created such a sensation, have only tended to confirm the conviction which has been for some time gaining ground, that the best known sons of Africa are not those which most fairly represent her, and that it is not only the interior tribes which border on Liberia, but the interior tribes generally, which are so superior to those upon the Coast.

It looks, indeed, as if by a natural instinct Africa had driven off the scum of its population from the interior, and piled it upon its shores, that the off-scouring of the whites of Europe and America might meet its like when it settled upon the African Coast, and had provided by a careful economy that, if the pirate and slave-dealer were to add to the miseries of Africa, their vice should pollute not the best of Africa, but the worst.

An intenser interest is given to many of these interior tribes

by the fact that they have embraced the highest form of religion which they have been brought in contact with, viz., Mohammedanism, which, notwithstanding all its defects, has this excellence, that it brushes aside all inferior objects of worship and holds up God—God as one, God as a Person, and God as a Being with an almighty awe-inspiring will; and which, because it does this, is infinitely above the miserable puerilities of the prevailing African fetish worship, and the beastly immorality which characterizes it, because fetish worship supplants the living God by a *thing*, and hence can present to its devotee no higher will than his own, and no higher law than his lusts. Moreover, Mohammedanism carries at least some education with it. It is said that all Mohammedans can at least read the Koran.

These facts have deeply stirred the hearts of many of the friends of African evangelization, and the Foreign Committee have done their utmost to obtain suitable men to go to occupy some part, at least, of these most interesting fields. Thus far their efforts have been in vain, and all that has been done has been the sending of a Liberian catechist to an important town (Toto-Korie) on the road which is traversed by traders from some of these interesting tribes, and which leads to their territory. He met with a cordial welcome, the old king of the tribe in which the catechist settled taking an especial interest in his mission.

Petty wars, however, the curse of Africa and the great hindrance to all progress, soon broke out between some of the neighboring tribes, and overran the district. The catechist was carried off a captive, and his work suspended. We have better news, however, now, as appears from the following from the Rev. Mr. Gibson:

“MONROVIA, LIBERIA, *July 9, 1872.*

REV. AND DEAR BROTHER: Please receive the enclosed report. The return of messengers from Toto-Korie, over two weeks ago, brought letters from the catechist, Mr. Tucker, who is well. He writes that the war is now at an end, and that terms of peace will be concluded in the “dries,” at which time, also, Bopora is to be rebuilt. King Mormoru died some time ago, but is succeeded by a brother who is quite as favorable to Missionary work among his people, and sends in assurances of protection and patronage to the teacher. He has sent his son also to be educated, and has himself become a pupil under our catechist. It is supposed that after peace shall have been fully restored, this region of country will present more favorable openings than ever for Missionary enterprise.

In an attack made upon Toto-Korie at night, our teacher was carried off, with three hundred other captives, by the

"Bondie" people. On ascertaining, however, that he was a Liberian, he was well treated and readily given up to his friends, the troops from Toto-Korie who went to recapture him. He suffered no bodily hurt, but lost all his effects—clothing, bedding, books, provisions, everything. Of course, relief was extended to him as soon as he communicated this fact to me. He is now cheerfully occupying his station again.

I believe now, as then, that a great opening is near at hand for the propagation of the Gospel in this region. I regard the late wars and commotions that have taken place, and that seemed so discouraging to some, as preparatory agencies which will clear up the way for effectual work."

While the enterprise of explorers has been opening up these most interesting fields for the zeal of Christians in spreading the Gospel of their Lord and elevating their race, and while the process of awakening the Church to its high privilege of occupying the field in the name of its King has been slowly going on, an absolute prerequisite to the work thus laid before the Church has—in striking illustration of that law by which God, when He has a great work to be done, makes the most widely separated agencies co-operate for its accomplishment—been prepared in a far-distant land.

These tribes are Arabic-speaking tribes. How could they possibly be evangelized without the Word of God in a language understood by the people? Arabic Bibles and other Arabic literature were essential.

Wondrously enough has this want been supplied. While missionaries have been laboring upon the Coast of Africa, and discovering the fact that there are vast numbers of Arabic-speaking tribes waiting their message, other missionaries have been at work among the Arabs, upon the far distant eastern Coast of the Mediterranean. They found an Arabic version of the Word of God essential to their work in behalf of the people of Syria and the East, and undertook to prepare it, and thus unconsciously provided the means of conveying the truth to thousands upon thousands of Arabic-speaking Africans, of whose existence they never perhaps so much as dreamed.

If ever a remarkable combination of events and circumstances may be interpreted as a Providential indication of the path of duty, may we not safely say that in the circumstances which we have now narrated (not to speak of the fact that the Colonization Society has, in establishing the Republic of Liberia, provided a safe base of operations for the missionary enterprise of the Church) the finger of God is pointing the energies of the Church to the redemption of Africa?

The field is open. The seed is ready. Oh, for live men who will go forth and sow it!—*The Spirit of Missions.*

A CRY FROM THE WORKMEN.

Our Mission in Liberia utters the following cry in the July number of the *West African Record*, a paper published under its auspices by the students of Hoffman Institute:

ALIVE OR DEAD.—The Church is the mother, missions are daughters. As the mother, so the daughter. Is the Protestant Episcopal Church in America alive? Many answer yes, quite alive, hard at work! And the Church papers seem to verify it, for they bring reports of a good deal of energy and work **AT HOME**. Then we have good reason to hope for better things in the African Mission. For if energy, money, labor, care, love are all spent for *home*, it were a selfish life, and a true Church must not be selfish.

Missions are the pulse of the Church. Feel the pulse. Look to Africa. Does that mission languish? Then there is something wrong with the Church's heart. Is the African Mission unsuccessful? We say, no! but if it were, the fault is at home. Are the missionaries inefficient? If they are, the Church made them and sent them. The men and women we have known in Africa worked their life out. Some held out until death. Some came near it more than once. A few grew discouraged, and left to go to their mother—the Church at home.

Bishops, as a rule, do not send missionaries; on the contrary, they say: O, we cannot spare that man! That is a man that would be useful in Africa, because he is useful at home. Yea, even men who intended to go are worked upon until they stay. Several colored men, educated at Philadelphia, several students from the Mission House, have thus been drawn off from the foreign work. Nay, we know from personal experience that even those men who only go home for recruiting their health are asked to stay, because they "would be just the man for just such a work."

Salaries are better, work is easier, and every circumstance more comfortable at home. These are strong temptations, when both sides of the question offer about the same work in the Gospel. Even prospects of more immediate success may be a temptation.

When Bishop Payne left Africa, more than three years ago, we hoped that the Church would send out others. No! Our Liberian staff of clergy and teachers is very small; one workman died, and his place cannot yet be filled. Our native ministers have been reduced again to *one*. The number of teachers is small. Mr. Auer was the only foreign man, and he must leave now for a time, leaving the large station at Cavalla in

the care of a lady and some young teachers. Several other ladies at Cape Palmas are not at all able to hold out much longer. These are the facts. We pray the LORD of the harvest for more workmen. The Church *must* send them, and she will.—*Ibid.*

THE DIVINE PLAN TO POSSESS AFRICA.

The Christian Recorder, organ of the African Methodist E. Church, thus speaks in relation to the mission of Sierra Leone and Liberia, and the workmen:

That God intends the final Christianization and civilization of Africa, no one can doubt. It cannot be otherwise. Africa has quite one-tenth of all the people on the earth, and it is tantamount to atheism to say that these are not eventually to be brought to God and to Christ.

How this mighty work is to be done, we are scarcely left to doubt. Already are the lights burning that are to illumine with their rays the whole Continent. Sierra Leone and Liberia, the two Christian communities on the West Coast, are these two lights; and they are burning to-day, if not as brightly and as vigorously as we could wish, it is only owing to the opposition it was found necessary for the Christian descendants of Africa to give them, to the end that the cause of freedom might be advanced in our own land. This is especially true of Liberia. But freedom has come; opposition is no longer demanded. It will henceforth become criminal; for if any one thing is to be gleaned from Providence, it is that, by means of the settlements already named, God purposes to redeem Africa. Opposition to the means employed will be but opposition to the theory itself—aye more, it will be opposition to Him who ordered the means. To fight Sierra Leone and Liberia now, is simply to fight for Africa's continued degradation—it is simply to fight against God. May the African M. E. Church make haste to lay aside her prejudice, and lend a helping hand to the great work.

The fact is, the evangelization of Africa has at last to fall upon the negro. He is to be the man of God's right hand in redeeming its millions. We know that the politicians tell us this is exceptional; but indeed it is altogether in keeping with great social laws. We do not stop to argue the question whether colored Americans are so identified with Africa, as to be called "its own people." But we do say, as the Irish American is nearer to Ireland than any other part of the American people, and *he feels so*, even so we are nearer to Africa; and, therefore, must we feel for its conversion more keenly than any others, and labor more assiduously.

From the Journal of Commerce.

ENGLAND'S NEW MISSION IN EAST AFRICA.

Dr. Livingstone's sublime courage and self-sacrifice in Central Africa have borne fruits of good already. If any person, not interested in geographical researches, and thinking that too much homage is paid to the illustrious discoverer, peevishly asks, "Why all this fuss over Dr. Livingstone?" he may be promptly answered out of the news brought to us by the last steamer. Those who have read Dr. Livingstone's letters, have found in them infinitely more than the wonderful story of his wanderings in savage lands, told with directness and simplicity, in good English, and the very perfection of style. They have seen and admired the utter abnegation of self, which is the good Doctor's crown of glory. Even while racked by disease and surrounded by dangers known and unknown, alone, unsupported save by his firm faith in God and the triumph of his own appointed mission, this heroic man has been delivering burning appeals to the British Foreign Office to break up the slave-trade. For himself, he asks but aid enough to keep him at his work; but for the poor benighted negroes about him he implores the outstretched saving arm of England. His letters are full of the horrors of the slave-trade as he has seen them. He says one word for himself and a hundred for the human cattle who feed by their capture and sufferings the treasury of the little despot at Zanzibar. These many and touching letters have roused England to a sense of her long-neglected moral duty. She failed in finding and succoring her distinguished son, and she now feels impelled to atone in some measure for that deficiency, not merely by paying profuse and deserved honors to the gallant young Stanley, but by crushing out the slave-trade, which has so long cursed the Eastern Coast of Africa. If she can and will do this, the Doctor will be more gratified than if he had rediscovered Ptolemy's four fountains, and solved the Nile problem down to its last shred of mystery.

Our latest London files inform us that England is about to send to Zanzibar a special mission, with full powers to act. Its head is the eminent Sir Bartle Frere, an old African explorer, Ex-Governor of Bombay, and now member of the Council of India—an able, discreet, brave, and true man. The English plans are not explained through the newspapers, but it is given out that before extreme measures are instituted, diplomacy will be employed, and in that Sir Bartle Frere is at home. It seems that the Sultan of Zanzibar is essentially protected in his infamous patronage of the slave-trade by the treaty between Zanzibar and England. A large share of his revenue comes from the slave traffic, and England cannot forc-

bly drive him from it without a violation of his treaty rights. The Sultan is desirous of retaining the quasi-protection of England, already shown about ten years ago in her mediation between that ruler and the Imaum of Muscat, by which the integrity of Zanzibar was assured on the annual payment of 40,000 crowns to Muscat. The Sultan, who wants all the money he can raise for his own pleasure, finds the payment of this subsidy very irksome, and makes up for it to his treasury by encouraging the slave-trade in its wildest excesses, as that yields him a large and sure revenue. He is said to have hinted to the representatives of England that if he could be relieved from the payment of his tribute to Muscat, he would abandon the slave-trade and assist England in suppressing it. England now means to find out definitely whether the Sultan of Zanzibar will agree to do this, and if so she will assume the payment of the 40,000 crowns yearly to the Imaum. This policy is thought to be, and so it really seems, the wisest that can be adopted. It is cheaper to pay 40,000 crowns a year, (a trifle for England,) and gain the help of the Sultan of Zanzibar in stopping the slave-trade, than to fight that monster evil alone, with the Sultan either openly or secretly opposing. If the Sultan performs his part in good faith, he can, through his intimate knowledge of the trade and the traders, lead to the complete breaking up of the traffic on the Eastern Coast of Africa. Sir Bartle Frere will carry with him, it is announced, a new treaty covering all these points, and the petty ruler at Zanzibar must sign it and abide by it, or lose his throne and his country. Now that the English blood is up, we hope that thorough work will be made of this most gigantic and hideous of all the crimes under the sun.

THE MOHAMMEDANS.

A few days ago, about two hundred Mohammedans, resident in Freetown and the adjacent villages, called upon Governor Hennessy, to thank him for recent legislative measures by which they find themselves so much benefited, but especially for his act in the restoration to the Quiah people of their old burial-ground at Robaga, so as to allow the proper interment of their late King according to the "custom" of their country.

The Mohammedans form no inconsiderable element of the population of the settlement. Besides the large numbers who flock to town during the trading season from the Mandingo, Fulah, and Seracoulie countries, there are hundreds of recaptives and their children in Freetown and the different villages, converts from paganism to Mohammedanism, through the religious zeal principally of the Fulahs. These people own

houses and lands, and have regularly paid taxes, and borne with unexceptionable promptitude whatever share of the burdens of Government was imposed upon them; and they are very rarely found among the infractors of the law. It was the opinion of Sir Arthur Kennedy, that as a class they are the most law-abiding of the inhabitants of the settlement. They carry on a large trade with the interior, and with Gambia, and Lagos, and have thus far, without extraneous aid, maintained in regular operation their religious and educational machinery. They have a large mosque in their village at Fourah Bay, where it is obligatory upon all the Muslims in Freetown, and within a certain distance of the town, to attend the Friday prayers. They have two others at Fulah Town for daily worship, and another at Aberdeen. In each of those villages they keep up regular daily schools, where Arabic is taught. In the schools at Fulah Town there are altogether about one hundred boys and forty girls undergoing instruction in the language and religion of Islam, and about the same number at Fourah Bay. These people are not only never visited by any of the missionaries, European or native, but the Government has never conferred upon them any privileges or immunities; neither Government nor missionary Society has taken any particular account of them.

In view of the influence of the Mohammedan tribes on this Coast and in the interior, such a course, even as a worldly policy, can hardly be commended. Without the Mohammedans, what would become of the trade which has given to Freetown its commercial ascendancy in West Africa? It was the policy of Sir Arthur Kennedy to treat them with respectful sympathy, and to draw the distant Mohammedan chiefs gradually within the influence of the Government. The Rev. James Johnson, in an able paper on Mohammedanism, read before the Church Conference in October last, recommended that "District Missionary Societies should be formed in Mohammedan districts," and that "a liberal support should be given to schools in Mohammedan districts."

Governor Hennessy, we learn, promised to the deputation who called upon him, that if they would raise among themselves a certain amount, he would supplement it to assist in carrying on their educational and religious establishments. This was a proffer so unusual and so unexpected that the intelligence of it has been wafted upon the wings of the wind, and has been received far and wide among them, with all that feeling of joyful doubt and gratitude which the sudden possession of any great advantage is wont to engender.

The policy the Governor seems to pursue is the true one. The following principle is clearly discernible in his course,

viz: While Christianity must be unflinchingly supported, and all direct countenance to the errors of false religions rigidly abstained from, the prejudices of the people must not be unnecessarily contravened—as we see in his prompt interference to restore to the Quiah people their old burial-ground at Robaga.—*The Negro*.

THE KROOMEN.

Along the Grain Coast of West Africa, for one hundred and fifty miles, are found a numerous, enterprising, and athletic people, general known as the Kroomen, (croomen or crewmen.) They comprise three different tribes—the Kroomen proper, the Fishmen, and the Greboes. They are altogether a maritime people, engaging very little in the cultivation of the soil. They are shrewd, intelligent, and manly, never enslaving or selling each other. They are distinguished for their martial qualities, love of maritime adventure, and patience of exposure and fatigue. They are eagerly sought as sailors by vessels of war, mail steamers, and ordinary traders. They are to be found at every sea-port town from Sierra Leone to Gaboon. But for them it would be extremely difficult, if not impossible, for foreign traders to penetrate the miasmatic streams, on the banks of which they carry on so important a part of their traffic. In the days of the slave-trade, they were the vigorous and energetic allies of the slave-traders, often aiding them to elude the vigilance of cruisers.

Since the rapid development of legitimate traffic along the Coast, the multiplication of European factories in the river, and the increase of steamers, &c., in the trade, the demand for Kroomen has become enormous. Hundreds go to and fro by every steamer between the Kroo Coast and the Leeward factories. And it appears that the presence of such numbers on the steamers, and the reported ill-treatment they sometimes receive, have excited the suspicion of the English vessels of war on the Coast as to the character of these migrations. Several of the mail steamers have been recently examined by naval officers, and inquiries instituted into the alleged abuse of the traffic.

The Kroomen are citizens of the Republic of Liberia; the whole of the Kroo Coast is within Liberian territory; and there is a well-known law in Liberia, forbidding foreign vessels from trading at places which are not ports of entry. There are six ports of entry in Liberia, viz: Cape Mount, Monrovia, Marshall, Grand Bassa, Greenville, Cape Palmas. Niffo and Grand Cess are not ports of entry; and yet steamers frequently go to those places to take off and land Kroomen, with their

goods, &c., without the knowledge or permission of the Liberian Government. Now, this is in direct contravention of the revenue laws of Liberia. Is it because Liberia is a small and feeble nation that her laws are to be thus disregarded? Cape Palmas and Monrovia, points at which Kroomen often congregate, are ports of entry. Why may not the steamers take them off from, and land them at, those points?

We learned from President Roberts, a few days ago, that the Legislature of Liberia had, at their last session, a bill before them, regulating this whole matter about the Kroomen; but the pressure of other matter obliged them to defer it until the ensuing session in December next. The new law, we believe, will oblige steamers to take off and land Kroomen only at ports of entry; so that this important business, so liable to abuse, may be conducted under the eye of the Liberian authorities.—*Ibid.*

From the (Monrovia) Republican, September, 1872.

LIBERIAN AFFAIRS.

ITEMS.—Mr. J. T. Dimery returned home by the bark "Thomas Pope," after a sojourn of three months abroad; also, Hon. J. W. Hilton, Rev. C. A. Pitman, and Mrs. J. D. Johnson and her daughters, Miss Emma and Evangeline Maud.

Mr. J. L. Crusoe arrived in the steamer of the 22d inst. Mrs. Crusoe, who was stopping with her parents here, joined him, and they proceeded home (Bassa) in the steamer on the next day.

The vessel which Messrs. Sherman & Dimery purchased in New York left that port for this city on the 22d August. She is reported as a most excellent craft, of about 130 tons, schooner rigged.

The greatest rise of the St. Paul's river this season has been about twelve feet.

The President of the Mechanics' Society entertained that Society at a grand supper on the evening of the 18th inst.

Ex-President Warner has this year raised fine large turnips on his farm on the Junk river; also a very superior quality of the Irish potato.

Several of our citizens have splendid grape vines of the Madeira species, which are now bearing. Professor Johnson's bore from cuttings which had been planted one year. The grapes were quite sweet.

THE SEMI-CENTENARY OF THE FOUNDING OF LIBERIA.—The first of December next will be the fiftieth anniversary of the founding of Liberia—the anniversary of the day when, after having been tossed at sea, and experiencing for some

time the troubles of disease and want, the pioneer fathers succeeded in establishing themselves on the heights of Mesurado, which had been previously purchased from the chiefs of the country.

The first of December has always been celebrated by us, not so much for the victory achieved over our misguided heathen brothers, but because on that day was established the work which the fathers began, when they landed on the hill in the month of April of the same year; because on that day the foundations of empire were laid, and there was commenced the erection of a superstructure that would at no very distant day shelter within its ample walls and under its spacious roof many of the teeming millions of Africa—where light, and peace, and happiness would be dispensed.

We have remarked on a previous occasion, "show us a nation's songs, its manifestations of joy on the return of its national days, the manner in which it celebrates its anniversaries, and we will tell you whether that nation has much patriotism or public spirit." We have witnessed, too, that very often our interest in these public days has flagged, and national anniversaries have not been celebrated as their importance demands.

Now, we are upon the eve of a great day, one of the greatest in our history—the fiftieth anniversary of the founding of Liberia. It behooves every citizen, child, woman, or man, to bestir himself, to make this day a literal and a perfect jubilee. As the word implies, there should be great rejoicing and blowing of trumpets, as was the custom in Jewish times; to forgive and forget; to reconcile and remit. So this national jubilee day of ours should be the beginning of a new era—an era of peace, and patriotism, and happiness.

Only two months remain in which to arrange and carry out measures for the celebration. Let those who have the care of our city see that the town is put in a better condition. Let efficient committees be appointed on the part of the city authorities and on the part of the people; and let these act in unison. No time is to be lost. Arrangements must be made at once, if the day is to be celebrated in a manner becoming a nation fifty years old.

We mean that these committees must be composed of working men: men who are both able and willing to do the work committed to them. These committees should be moved by the same spirit of patriotism that should pervade every body and every thing in connection with the day. Private business should not be allowed to hinder the general interest, and time must be had to do the work assigned to the committees. Then the people generally must do their part. This is no "young men's day," nor "old men's day," but the people's day; and

every man must do what he can, in time, labor or money, to make the day glorious.

VISIT OF PRESIDENT ROBERTS.—President Roberts, with Secretary of the Treasury Dennis and Attorney General Davis, left in the bark "Thomas Pope," on the 18th inst., for the counties of Bassa, Sinoe, and Maryland. All go, we are informed, on business connected with their public duties.

For some time there have been matters of Government business in each of the counties which it was thought could be best adjusted by the personal attendance of the President and the officials now accompanying him.

We echo but the sincere feeling of the country, when we wish that the visit of the President and his officers may subserve the purpose of restoring all fallen affairs, and the establishment of system and order and regular government in the country—an order of things which shall place us in a position not to be ashamed of the Liberian name; that shall raise us above mere self-laudation and vain verbosity, and enable us to be something practical and tangible.

The President will, if possible, spend about as much time at each place as will allow him to return from Cape Palmas by the English steamer of the latter part of October.

During President Roberts's absence, the Secretary of State, the Hon. H. R. W. Johnson, administers the affairs of Government.

AFRICAN COLONIZATION.

BY REV. GEORGE FRASER.

The colored population of the United States of America, although exciting great interest at this time, constitutes only a mere fraction of the black race as a whole. Any plans formed, or labor expended for the elevation of the portion of the race in our country, regardless of the many millions still inhabiting their own country, must prove at best a comparative failure. A small fraction of a great race may lay behind in the general advancement in religion and civilization; but a like small fraction is seldom, if ever, found to stand, and continue to stand, far in advance of its race surroundings. This is true of the great Anglo-Saxon, Latin, Slavonic, and Mongolian races, as well as of the African. Selfish, time-serving politicians may expend all their labors and sympathies upon the American-African, because they need his vote; but the true philanthropist and Christian must view the case from a higher stand-point, and plan and labor for the whole colored race. Nothing can be more evident than that the great question, in connection with the black man, is, How can the portion of the

African family in this country be developed and utilized, so as to contribute, in the greatest possible degree, towards the civilization and Christianization of the whole African race? Any efforts which would elevate the black man in America to any exalted standard, will not be content to leave his race in degradation in Africa, or anywhere else; and any wise scheme for the elevation of the African race as a whole, will find that the black man in America must constitute the great element of its power and success.

This was seen by the wise men who founded the American Colonization Society. Their plan was to colonize civilized, and, as far as practicable, Christianized, Africans, from the United States upon the West Coast of Africa, and there lay the foundation of a Christian nation and a Christian civilization, which should one day revolutionize the whole continent and elevate the whole race. Liberia has already grown into such a nation. And while it cannot compare for extent or power with our own country, or the other great nations of the world, yet Liberia has accomplished more in the first-quarter century of its existence than the English colonies in this country accomplished in their first century. There we find the exact counterpart of our own American institutions. There we find a free people, with schools and churches like ourselves. This young nation is the hope of the African continent and the African race.

And although the Colonization Society is not strictly missionary in its aims, yet as a missionary enterprise neither its wisdom nor its success can be questioned. It places before the pagan African a sample of Christian civilization, which stands in strong contrast with his own darkness and barbarism; and in that civilization it is his own race, and not another race of other features and another color, which stands so high above him.

The difficulty of raising up native laborers, so formidable in connection with all our other foreign missions, does not confront us in this. We have only to draw on the American-African for laborers. Hundreds of intelligent men and women, many of them far superior to the native missionary workers of other heathen lands, are anxious to go, if the means of transportation are only furnished; and when there and settled they can support themselves. There is scarcely a company among whom are not found one or more ministers of the Gospel.

Another important consideration is, that these laborers have no race prejudices to overcome. They are simply going to their own people, with whom they sympathize, and in whom they feel a deep interest. As a missionary enterprise Liberia

possesses all the elements of success, and accordingly it is a great success. I hesitate not to say to the readers of *The Interior* in this State of Illinois, that no foreign missionary enterprise in the world has more promise in it than this. Statistics in abundance are at hand to establish all these positions, but space will not permit. Rev. George S. Inglis, of Greenville, is the Agent of the American Colonization Society for the State of Illinois. We, in Greenville, have been very highly interested in his able presentations of the subject of African Colonization here; and he is ready to perform the same service, for any other community desiring it, throughout the State, and give the people the opportunity of contributing to such a cause.—*The Interior*.

THE AMERICAN COLONIZATION SOCIETY.

This Society had a hearing in New Britain Sunday last, Rev. Mr. Haynes, the District Secretary, preaching in the morning in the Methodist Episcopal church, and speaking in the afternoon at the Baptist Sunday-school concert, and in the evening at the concert of the South church. The Colonization Society is having a revival of its work since emancipation, in the intense desire of large numbers of the colored people, chiefly in the South, to go to Liberia, there being more than three thousand applicants at the present time, though within the year the Society has sent nearly three hundred, and makes no effort to induce any to go, as it has more applicants than it can send.

Mr. Haynes attributes this desire to go to Liberia, on the part of so many, to several natural causes: as the prosperity of Liberia, with its six hundred thousand negro population, the religious character of the applicants making them desirous to participate in the redemption of their fatherland, where white men have found the climate so deadly; and the opportunity afforded emigrants of becoming landholders, and having a sphere of labor where they can be eminently successful and useful, as they are assured by their numerous friends and relatives already in Liberia.

It is interesting to see how rapidly Liberia is improving in commerce, as well as in general civilization. The English have two lines of steamers to Liberia, besides other vessels, and in this country our merchants are increasing their trade with Africa. A beautiful new bark was launched recently at Newburyport, called the "Liberia." Everything indicates the success of the work for Africa.—*New Britain (Conn.) Record*.

COLONIZATION MEETING IN WATERBURY, CONNECTICUT.

The Union meeting in the evening at the First Congregational church was largely attended. After a voluntary by the choir, consisting of the hymn, "Jesus, lover of my soul," very sweetly sung as a quartette, and the usual opening services, including prayer by Rev. H. B. Elliott, an address of more than an hour in length was delivered by Rev. D. C. Haynes in behalf of the American Colonization Society. Mr. Haynes began by referring to Livingstone and his explorations in Africa, then passed to a consideration of the work which others had done in that land as missionaries and colonists, and traced at considerable length the history of the Society which he represents. By statements quoted from prominent citizens of Liberia, he showed what kind of a Republic the Colonization Society had been instrumental in establishing on the West Coast of Africa, and in conclusion replied to various objections which have been urged by different classes of people against the Colonization movement. Mr. Haynes mentioned incidentally that there were between three and four thousand colored persons at the present moment waiting for this Society to aid them in emigrating to the land of their ancestors. After a few supplementary remarks by Rev. Mr. Anderson, a collection was taken up, and the congregation was dismissed.—*Waterbury Daily American*.

PENNSYLVANIA COLONIZATION SOCIETY.

The Board of Managers of the Pennsylvania Colonization Society met on Tuesday, November 12, at the Society's rooms, No. 609 Walnut street, Philadelphia. Hon. Eli K. Price, President, occupied the chair, and Rev. J. W. Dulles, D. D., was Recording Secretary.

A letter was read from Rev. G. W. Samson, D. D., recommending the circulation of petitions to Congress to aid the thousands of freedmen who have applied for help to reach Africa, and there build up a Christian nation in the land of their ancestors. Rev. W. E. Schenck, D. D., made interesting statements in regard to the progress of the missionary work at Covisco, in Equatorial Africa. A letter was read from Rev. James M. Priest, pastor of the largest Presbyterian church in Liberia, expressing his thanks for the aid rendered his son who is now pursuing his studies in the Medical department of Howard University, at Washington, D. C.

The Board voted to insert upon the minutes a suitable record of their late Vice President, Thomas Sully, Esq., whose generosity led him to present to the Society portraits of Hon. Theodore Frelinghuysen, Mrs. L. H. Sigourney, and other

eminent friends of African Colonization. The openings for colonies of civilized black men in West Africa were never before so inviting, and the thousands of applications from freedmen in North Carolina, Alabama, and other States, manifest a growing anxiety for African nationality.—*Evening Telegraph*.

VERMONT COLONIZATION SOCIETY.

The Fifth-third Annual Meeting of this Society was held in Christ church, Montpelier, on the 17th of October. A good audience was in attendance. The services were opened by the choir and organ, and prayers were offered by the Rector, Rev. Dr. Hull.

The Treasurer's report showed that about two thousand dollars had been raised in Vermont during the last year for Colonization.

As it is just fifty years since the first colony was planted on Cape Mesurado, the Secretary, Rev. J. K. Converse, in his report, very appropriately brought to view the results of the half century's work. He showed that the slave trade had been abolished on one thousand miles of that Coast; that a Republic, with a Constitution like our own, had been established, geographically three-fourths as large as the six New England States. We see there some sixteen thousand Americo Liberians and a half million of native population within the Republic who speak the English language, and are ready and anxious for preachers, teachers, and schools to be established among them; and a College with a faculty of liberally educated colored men, with between thirty and forty students; sixty churches, with several thousand communicants. All the appliances of our civilization are there in active and successful operation. From these and other facts stated by the Secretary, the conclusion was, that this enterprise has done as much for the Continent of Africa, in the last fifty years, as was done by the Puritans for America in their first fifty years.

At the conclusion of his report, the Secretary introduced to the audience the Rev. Henry C. Potter, D. D., Rector of Grace church, New York. Dr. Potter delivered a very able and eloquent address. He showed himself perfectly master of the subject, and held the audience in fixed and close attention for nearly an hour.

The officers of the Society for the year ensuing are as follows: *President*, Hon. Daniel Baldwin; *Vice Presidents*, Hon. John Gregory Smith, Hon. Samuel H. Kellogg; *Secretary*, Rev. J. K. Converse; *Treasurer*, George W. Scott, Esq.; *Auditor*, Samuel Wells; *Board of Managers*, J. N. Pomeroy, A. T. Thurston, Hon. E. P. Walton, Gen. J. W. Phelps, Johnson Hardy, Esq., Rev. J. H. Lord, D. D., John B. Pege, Esq., Rev. Austin Hazen. *

COLONIZATION IN THE NORTHWEST.

Some of the leading churches of different denominations in the city of Jacksonville, Ill., convened in the spacious and beautiful audience-room of the First Presbyterian church, (Dr. Glover's,) on a recent Sabbath evening,

to listen to a Colonization address—the first that had been delivered in that city for a series of years—by the District Secretary of the American Colonization Society for Illinois, Rev. George S. Inglis.

The speaker gave a historic sketch of the Society, referring to her principles and aims, to her noble and sublime objects, so little understood, unfortunately, by the many in the Northwest; telling of the beginnings of the practical working of the Society, under the most inauspicious circumstances; describing the work she has, notwithstanding, achieved upon the West Coast of Africa, exciting the wonder and gaining the admiration of all beholding or becoming acquainted with it; and then of the still grander work awaiting her Christian philanthropic efforts for the civilization and Christianization of the Liberian country, and through Liberia, as a base of operation, the African Continent in all its vastness. The address, though nearly if not altogether an hour in length, was listened to throughout by the large and intelligent audience assembled with profound attention. And a new interest, it is thought, has been awakened on this great Colonization subject in Jacksonville. An excellent Christian lady and Christian worker of the First Presbyterian church, with a few associates, made their pastor, Dr. Glover, a Life Member of the Society; and others, members of the different churches, gave in most cheerfully their liberal contributions.

We cannot but think that, as the civilizing and truly missionary work of the Society becomes known, the wants of the Society for carrying on this great Christian enterprise will be met. *

EMIGRATION TO LIBERIA.

LETTER FROM PRESIDENT LATROBE.

To the Editors of the Baltimore American.

GENTLEMEN: The leading editorial of your paper of the 19th is strongly deprecatory of African Colonization, and you express the hope that the emigration to Liberia, lately advertised as about to take place, will be the last from this country; and you call attention to the improved condition politically of the colored people of the United States since the late war, as taking away whatever reason they might formerly have had for leaving the homes in which they have become "domesticated" to seek new ones in Africa.

It is not my purpose to discuss here the merits of African Colonization in its past or present aspects. All colonizations—and African Colonization is no exception—have depended, and ever must depend, upon one of three causes: the attractions of the new home, the repulsions of the old, or upon both combined. Gold peopled California, in the first instance; oppression made "the Pilgrims" emigrants; and Ireland and Germany now illustrate the last of these agencies. Why, if the colored people desire to better their condition by emigration, they should not be permitted to do so, it is not easy to explain. There is opposition among the whites to their removal at the South, not that they may be raised there in the scale of moral or social standing, but that they may be kept to work the cotton and rice plantations. Their labor is

wanted, just as Bismarck opposes emigration from Germany, because he wants laborers, who may be converted into soldiers. This cannot be your view, however.

If it is because you think Liberia is not a fit home for the colored people who desire to adopt it as such, are you quite aware of its condition politically, economically, or socially; that it has a Government modeled after our own, and well administered; a climate suited to the race that occupies it; a soil as fertile as any under the sun; schools and churches in as creditable a proportion as in any other country of the same population after as many years; a college, whose professors (and here I speak from knowledge of the parties) would do no discredit to the faculty of any college anywhere; a coasting trade, carried on from the British possessions to the Bights of Benin and Biafra in vessels built by the colonists; a foreign trade, exporting coffee and sugar in annually increasing quantities, besides the products indigenous to Africa; that it has bi-monthly steam communication with England by more than one line, stopping at Monrovia and Cape Palmas; that it is acknowledged a member of the family of nations by all the leading nations of the world; that it has been able even to negotiate a loan of £100,000 in England upon its credit; that its explorers have made their way to the gold regions of the interior at Musardu, passing stone-walled towns on their way, and finding evidence of the same intelligence that Livingstone and Stanley refer to; and especially that, with industry and honesty, success is as certain in Liberia as elsewhere? Are you quite aware that this is the condition at this day of the Liberia to which you would now stop emigration? Are you aware, too, gentlemen, that the emigration to Liberia has been greater since the war, which it was predicted would stop it entirely, than it was during twice the number of years before the war, and would have been twice as great as it was but for the want of means to pay its expenses on the part of the Colonization Society, and that at this time there are more than three thousand applicants for a passage to this new home, not one of whom has been sought or counseled with by an agent of the Society, but who live in a region where those who want their labor desire them to remain where they are, and whose applications are voluntary and unsolicited?

Of course, gentlemen, I do not for a moment imagine that you are ignorant of the fact, that it is universally admitted that the Christianization of Africa is to be the work of colored men; that the climate is hostile to white missionaries: but you may not be equally aware that Liberia, which has extirpated the slave trade on some four hundred miles of Coast, is regarded as an agent in the missionary work, more efficient than any other that can be employed on the Southwest Coast, by those best qualified to judge, and that its agency is most potent in exhibiting to the native African, with his quick intelligence, on his native soil, the practical advantages of civilization, and that, to stem the wave of Mohammedanism that is now rolling from the northeast, Liberia and its influence, increasing as this is, upon the country to the interior, are regarded as most important barriers.

That the extension of Liberia to the northeast will put it in connection with the gold country, whose product of the precious metal gave to the part of the Coast visited by its people, centuries ago, the name of "The Gold Coast," will make of Musardu another gold placer, and cause a rush, in the shape of emigration of colored people from the United States, as the only people that can enjoy life in the country—that this result will take place I do not of course venture to say. Wise men, however, regard it as a possibility of the future; and I mention it, that you may have before you this view, among others, as a reason for doubting whether it is altogether to the best interests of the colored people to advise their leaving Liberia to suffer for the want of that emigration that she is now unquestionably attracting.

When I began to write to you, gentlemen, it was for the purpose of asking you to copy into your columns a speech of a very eminent divine of the Methodist Episcopal Church—Bishop Janes. It was made at a meeting of the Methodist General Missionary Committee, and is reported in the *New York Herald* of the 19th instant, along with the remarks of others on the subject.

A motion had been made to reduce the appropriation of \$10,000 to the inter-African mission work to \$5,000, when, says the *Herald*, "Bishop Janes's enthusiasm was aroused by this turn in the discussion, and he argued ably and eloquently for Africa, and carried with him the entire sympathy and applause of the meeting; so that after his address there could be no question about giving \$10,000 to Canton, without touching the appropriation to Africa in the least. We are, said the Bishop, fighting the battles of humanity. Liberia has an extensive commerce with England, which America might have had, but that we would not allow a colored minister resident nor colored consuls in our seaports. Colored seamen could not come hither lest they should be seized and converted into prisoners and bondsmen. But this is all changed now. The Republic has a minister accredited at Washington, and may have consuls in all our ports, and he (the Bishop) believed that this commerce of Liberia will by and by come to our shores. If the 100,000 Chinamen in California can have a retroactive influence upon the 400,000,000 in China, he thought the 4,000,000 of Africans here would have a far greater influence upon the 150,000,000 in Africa. And he finds the same spirit actuating the colored men of the South that has actuated and still actuates the Germans, Swedes and Norwegians of the Northwest. Only a short time ago a young colored man in the South asked him (Bishop Janes) if he would be encouraged by the Church were he to organize a Christian colony for intro-Africa. The spirit of emigration and evangelization prevails among the colored people all over the South; and from this country he believed would go forth the redemption of Africa. And the mission proposed to be established beyond the bounds of the Liberia Conference will react upon Liberia; and the Methodist Church cannot now afford to retreat from Africa. It must go forward. President Grant has had applications from colored persons anxious to go to Africa during the past year, and the Colonization Society has had three thousand more. The colored people of the South need the Methodist Church,

President Grant, and Almighty God to help them along for four years more. After that he believed they would help themselves.

Rev. Mr. Lakin, of Huntsville, Alabama, said that there was a general desire for emigration to Africa among the colored men of the South, and nearly every young man converted there wants to become a preacher or a teacher or public man of some kind.

Bishop Simpson remarked, that God is now calling on the Church to do more than it has ever done for Africa. The only solution of the problem of African slavery is in sending men from this country to evangelize Africa. There is a teachable people in intro-Africa, as introduced by Dr. Livingstone. The Manyema are to a degree civilized, and the Mahomedan religion is spreading there as it does not anywhere else.

A motion to vote \$6,000 to Africa was laid on the table, and the \$10,000 were reappropriated."

I am aware, gentlemen, of the demand I thus make upon your columns; but it has seemed to me to be a duty to those I represent not to let your editorial of the 19th pass without notice.

Satisfied, as I have been all my life, of the injustice done to the colored man in doubting his capacity to build up a nation worthy to take an honorable rank in the great family of civilized nations, I regret when so influential a paper as yours would seem to throw obstructions in the way of his doing so in Liberia.

JOHN H. B. LATROBE,

President American Colonization Society.

BALTIMORE, November 21, 1872.

LETTER FROM MR. E. H. A. DENNIS.

CAPE PALMAS, LIBERIA, September 17, 1872.

DEAR SIR: I am anxious to have this part of Liberia properly represented or made known to our brethren in the United States, since it is the most beautifully situated as well as the healthiest portion of the Coast; and besides, its natural advantages for extensive commercial and agricultural pursuits are surpassed by no other part. This country's greatest need is an increased energetic population. With such acquisition, as well as the connection of the "Cavalla River" with "Sheppard Lake," and this latter with "Hoffman River," that flows out at the Cape, would increase her importance many, yea a thousand-fold. And from what I have seen of the Cavalla and ascertained of its extent and direction whence it emanates, I am impressed with the belief, that such enterprise, if actually accomplished, would be the means of not only benefiting settlers and commercial or agricultural undertakings, but such would also afford better opportunity for ascertaining and attracting hither the valuable trade, or a great portion of it, that finds its way eastward and westward out to the Coast, above and below us. I am also informed, that the Cavalla comes from a large body of water several days' journey to the rear

of this place, and that said water flows out to the ocean. Some of the natives of a tribe interiorward of Webs, (where Bohlen Station is situated,) called Getteyeabo, whom I met at Webs in May last, said that big water is called "Nejar?" Is not this name synonymous with "Niger?" The people of that region are said to be improved to these of the seaboard, and have a better method of cultivating the soil. They grow cotton, (of which they make their own cloth,) groundnuts, &c. The cattle of that region, too, are said to be noted for their size and long horns. Ivory is found there, elephants being numerous. If such representations are true, and I have every reason to believe they are, what a wonderfull field for enterprising speculation does it present!

Yours, very truly,

E. H. A. DENNIS.

Receipts of the American Colonization Society,

From the 20th of October, to the 20th of November, 1872.

| | |
|---|--------|
| NEW HAMPSHIRE. | |
| Goffstown—Rev. Abel Manning..... | 2 00 |
| | 2 00 |
| VERMONT. | |
| Essex—Annulity of N. Lathrop, by S. G. Butler, Ex..... | 35 00 |
| By Rev. J. K. Converse, (\$147.28.) | |
| South Hero—Col. Cong. Ch..... | 13 58 |
| Grand Isle—Col. Cong. Ch..... | 9 28 |
| Bennington Centre—Mrs. J. B. Tibblits to constitute herself a Life Member, \$30; Mr. and Mrs. H. Bingham, \$10; Hon. W. S. Southworth, Mrs. C. H. Hubbard, Geo. Millard, Mr. Evans, Hon. A. B. Gardner, Samuel Brown, G. S. Bradford, C. S. Colvin, Hon. Hilland Hall, ea. \$5; Dea. Taft, \$1; Other Individuals, \$3..... | 80 00 |
| Ferrisburg—Col. Cong. Ch..... | 10 50 |
| Colchester—Col. Cong. Ch..... | 8 42 |
| Norwich—Individuals..... | 8 50 |
| Rupert..... | 8 00 |
| Bradford—Col. R. Farnham, Mrs. Geo. W. Prichard, ea. \$2; Rev. Dr. McKean, Dr. W. H. Carter, A. P. Shaw, J. H. Howe, ea. \$1..... | 8 00 |
| | 182 28 |
| RHODE ISLAND. | |
| By Rev. D. C. Haynes, (\$155.29.) | |
| Providence—Robert H. Ives, \$50; Mrs. Ann E. Miller, \$10; Rev. Dr. Caswell, Miss A. L. Harris, Miss Bullock, ea. \$5..... | 75 00 |
| Newport—Miss Ellen Townsend, \$10; Rev. W. Guild, \$5..... | 15 00 |
| Bristol—Mrs. Rogers and Miss De Wolf, \$30; Mrs. De Wolf, \$30; W. B. Sprover, \$2; Rev. Dr. Shapherd, \$1; individuals in Bapt. Ch., \$2.29..... | 65 29 |
| | 155 29 |
| NEW YORK. | |
| Hopewell Centre—Mrs. S. Burch..... | 2 00 |

| | |
|---|-----------------|
| By Rev. Dr. Orcutt, (\$400.00.) | |
| New York City—Stewart Brown, \$100; T. C. M. Paton, \$25; Howe, White, & Co., Rev. Thos. De- Witt, D. D., ea. \$10; A. S. Barnes & Co., in the form of school books for the Society's schools in Liberia, \$150; American Tract Society, in religious reading for the emigrants on their way, \$5..... | 300 00 |
| Kingston—"Friends of the Cause," | 100 00 |
| | 402 00 |
| NEW JERSEY. | |
| By Rev. Dr. Orcutt, (\$50.00.) | |
| Rossville—H. B. Corwin..... | 5 00 |
| | 5 00 |
| DISTRICT OF COLUMBIA. | |
| Washington—Miscellaneous..... | 120 00 |
| FOR REPOSITORY. | |
| VERMONT—North Bennington. | |
| Dea. W. E. Hawkes, R. A. Lamb, E. W. Wrisley, S. C. Loomis, J. Essex, East Ben- nington—Daniel McIwen, ea. \$1, to Oct. 1, 1873, by Rev. J. K. Converse..... | 6 00 |
| MASSACHUSETTS—Charlestown. | |
| P. A. Smith, to Oct. 1, 1873, \$1. Hubbardtown—Mrs. L. W. Potter, to Oct. 1, 1873, \$2..... | 3 12 |
| GEORGIA—Sparta—Henry Keat- ing, to Oct. 1, 1873, \$1.12. Mil- ledgeville—Peter O'Neal' to Oc- t. 1, 1873, \$1. Hawkinsville—A. B. McGehee, to Oct. 1, 1873, \$1..... | 3 12 |
| KENTUCKY—Birmingham—G. W. Wyett, to April 1, 1872..... | 1 00 |
| ILLINOIS—Cottleville—Rev. H. Fick, to July 1, 1873..... | 2 00 |
| Repository..... | 15 24 |
| Legacy..... | 35 00 |
| Donations..... | 746 57 |
| Miscellaneous..... | 129 00 |
| Total..... | \$925 81 |

AMERICAN COLONIZATION SOCIETY.

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|--|-------|---|-------|
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| 1840. THOMAS R. HARARD, Esq..... | R. I. | 1860. HON. WILLIAM NASH..... | Vt. |
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DELEGATES APPOINTED BY AUXILIARY SOCIETIES FOR 1872.

CONNECTICUT COLONIZATION SOCIETY.—Rev. Caleb S. Henry, D. D., Hon. Orris S. Ferry, Hon. Julius L. Strong.

MASSACHUSETTS COLONIZATION SOCIETY.—Hon. G. Washington Warren, Joseph S. Ropes, Esq., Rev. John W. Chickering, D. D., Rev. Dudley C. Haynes, Dr. Henry Lyon.

NEW YORK COLONIZATION SOCIETY.—Bishop Edmund S. Jones, D. D., Rev. John N. McLeod, D. D., Almon Merwin, Esq., Hon. Joshua M. Van Cort, Jacob D. Vermilye, Esq.

NEW JERSEY COLONIZATION SOCIETY.—Rev. Elijah R. Craven, D. D., Rev. John T. Duffield, D. D.

PENNSYLVANIA COLONIZATION SOCIETY.—Rev. Samuel E. Appleton.

FORM OF BEQUEST.

I give and bequeath to THE AMERICAN COLONIZATION SOCIETY the sum of ——— dollars.

(If the bequest is of personal or real estate, so describe it, that it can be easily identified.)

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CONSTITUTION
OF THE



AMERICAN COLONIZATION SOCIETY.

Organized, January 1, 1817. Incorporated, March 22, 1827.

ARTICLE 1. This Society shall be called "The American Colonization Society."

ARTICLE 2. The object to which its attention is to be exclusively directed is, to promote and execute a plan for colonizing, with their own consent, in Africa, people of color residing in the United States.

ARTICLE 3. Every citizen of the United States who shall have paid to the funds of the Society the sum of one dollar, shall be a member of the Society for one year from the time of such payment. Any citizen who shall have paid the sum of thirty dollars, shall be a member for life. And any citizen paying the sum of one thousand dollars, shall be a Director for life. Foreigners may be made members by a vote of the Society or of the Directors.

ARTICLE 4. The Society shall meet annually at Washington on the third Tuesday in January, and at such other times and places as they shall direct. At the annual meeting, a President and Vice Presidents shall be chosen, who shall perform the duties appropriate to those offices.

ARTICLE 5. There shall be a Board of Directors composed of the Directors for life, and of Delegates from the several Auxiliary Societies. Each of such Societies shall be entitled to one delegate for every five hundred dollars paid into the treasury of this Society within the year ending on the day of the annual meeting.

ARTICLE 6. The Board shall annually appoint one or more Secretaries, a Treasurer, and an Executive Committee of seven persons; all of whom shall, *ex officio*, be members of the Board. The President of the Society shall also be a Director, *ex officio*, and President of the Board; but in his absence at any meeting a Chairman shall be appointed to preside.

ARTICLE 7. The Board of Directors shall meet in Washington at twelve o'clock M. on the third Tuesday of January in each year, and at such other times and places as it shall appoint, or at the request of the Executive Committee, and at the request of any three of the Auxiliary Societies, communicated to the Corresponding Secretary. Seven Directors shall form a quorum for the transaction of business.

ARTICLE 8. The Executive Committee shall meet according to its own appointment or at the call of the Secretary. This Committee shall have discretionary power to transact the business of the Society, subject only to such limitations as are found in its charter, in this Constitution, and in the votes that have been passed, or may hereafter be passed, by the Board of Directors. The Secretary and Treasurer shall be members of the Committee *ex officio*, with the right to deliberate, but not to vote. The Committee is authorized to fill all vacancies in its own body; to appoint a Secretary or Treasurer whenever such offices are vacant; and to appoint and direct such Agents as may be necessary for the service of the Society. At every annual meeting, the Committee shall report their doings to the Society, and to the Board of Directors.

ARTICLE 9. This Constitution may be amended upon a proposition to that effect, made and approved at any meeting of the Board of Directors, or made by any of the Auxiliary Societies represented in the Board of Directors, transmitted to the Secretary, and published in the official paper of the Society three months before the annual meeting; provided such amendment receive the sanction of two-thirds of the Board at its next annual meeting.

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